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ANNOTATED INDEX TO THE TORAH COMMENTARY OF RABBI SAMSON RAFAEL HIRSCH

Compiled by

Rabbi Moshe ben Asher & Magidah Khulda bat Sarah

IMPORTANCE OF THE INDEX

This annotated index to the multi-volume Torah commentary of Rabbi Samson Rafael Hirsch is based on the 1999 Judaica Press edition of the Hirsch commentary.

Any importance of this annotated index is entirely a reflection of the importance of Rabbi Hirsch's Torah commentary, which remains unrivaled in its depth and breadth by any other traditional commentary of the modern age.

Rabbi Hirsch died more than a century ago (1888), but he is nonetheless considered one of the giants of modern Torah commentators. He combined several qualities that have particular relevance for Torah study in our time:

- He had a singularly masterful command of traditional texts—so much so as to be regarded as a modern sage by his rabbinic peers.
- He understood and articulated with great clarity the underlying meanings of Hebrew roots and words in all their variations—so much so that an Etymological Dictionary of Biblical Hebrew based on his commentary has been published.
- He understood modern science, its method and potential, regarding it as inherently not in conflict with Torah—so much so that his idea, *Torah im derech erez* (“Torah with the way of the land”) advocated an “. . . intimate union between total, unadulterated Judaism and the spirit of all true science and knowledge.”
- His Torah commentary is not partial or disjointed, but detailed, comprehensive, and integrated—so much so that the Judaica Press version takes seven volumes (including the Haftarah).
- His commentary promotes Jewish spirituality and religiosity that are highly relevant to the pressures and hopes of daily life—so much so that we find it applicable in contemporary society to individuals, families, communities, our whole people, and the larger nation in which we live.

The Hirsch commentary provides an integration of the written Torah and the oral Torah, consistently fleshing out the written text with the detailed oral teaching.

PURPOSE OF THE INDEX

It is difficult to fully appreciate the breadth and depth, the power and persuasiveness, of Rabbi Hirsch's commentary without encountering it personally. It is like trying to appreciate the majesty and grandeur of the Grand Canyon through another's verbal description of it, in contrast to seeing it for oneself. It is with the hope of facilitating that encounter, that we have compiled this index.

One may, of course, use various electronic iterations of the Chumash (Pentateuch) and Tanach (Hebrew Bible) to locate Hirsch commentary on a particular term if that term appears in the Scripture. Our index, however, is not exclusively keyed to the Hebrew words of the scripture, but rather to the concepts of Rabbi Hirsch's commentary, as well as related words and phrases.

The primary advantage of using this annotated index to the Hirsch commentary is that it enables the student, *darshan* (preacher/teacher), rabbi, scholar, or casual reader to quickly search and find the locations of all of Rabbi Hirsch's commentary on a particular concept, phrase, or word, with each index entry sufficiently annotated to make it unnecessary locate and review the full commentary to determine its relevance to one's interest in any particular instance.

Users of this index are emphatically cautioned to use the annotations only as means to access the full commentary itself. The index content cannot be warranted as accurately reflecting the commentary, because index entries represent one-sentence summations of complex ideas.

EXPLANATION OF INDEXING METHOD

“Duplicate” entries, i.e., conveying the same commentary with somewhat different annotations, are purposive but not necessarily consistent or comprehensive.

Readers are cautioned that, because of the necessarily brief character of entries in the index, they often do not represent the complete thought of Rabbi Hirsch on the subject or may be contradicted or supplemented elsewhere in his writing.

“RMbA” and “MKbS” notes among the annotations are, for the most part, not original ideas but simply a gloss on Rabbi Hirsch’s commentary.

Annotations shown in brackets reflect supplementary definitions taken from the *Etymological Dictionary of Biblical Hebrew*, based on the commentaries of Samson Rafael Hirsch, compiled by Rabbi Matityahu Clark (Feldheim Publishers, 1999).

USING THE INDEX, ETC.

Multiple searches should be attempted, alternatively using both Hebrew and English (transliterations based on Sephardic spelling)—for example, “fringes” and “tzitzit.” Use multiple search terms to ensure best results, such as: “sin,” “chatat,” and חטאת.”

Searches of multiword expressions, such as “oral law,” should include all possible variations—for example: oral law; law, oral; oral Torah; Torah, oral; oral tradition; oral teaching; or simply, oral, to ensure including every possible combination.

It is possible to search on words in Hebrew when the Index is viewed on a PC in Word format, but not when viewed on a Mac in Word or pdf format.

Suggestions, corrections, and updates are welcomed and may be submitted to kharakim@sbcglobal.net.

Purchasers of the Index will receive without charge occasional updates and, if or when it becomes available, an annotated index to Hirsch commentary on the prophetic readings.

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together, internally being (יחדיו), more intimate: 378
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 Torah, could not have come *from* the people, given their iniquities and missteps, but came *to* them: 540
 Torah, demanding submission and self-control assures freedom and independence: 251
 Torah, does not refrain from relating the errors and weaknesses of great men and women: 441
 Torah, enables people to be creators of their own blessings: 430
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 Torah (תורה), first building stone in God's purpose in creating the world: 2
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 Torah, giving and receiving (מתן תורה), completely absorbed מצבה—replaced by מזבח: 516
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 Torah, never deifies humankind by hiding faults, errors, and weaknesses: 236
 Torah, never hides faults, errors, and weaknesses of great persons: 236
 Torah, never refrains from relating errors and weaknesses of great men and women: 441
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 Torah, purpose of, to teach how to bless God (מברך את ה') by our actions: 194
 Torah, shows human faults while also showing their greater or lesser evil consequences: 237
 Torah, signpost coming from God to enable us to find our bearings in the earthly world: 5
 Torah, study of, should involve both hearing and seeing the words [MKbS]: 268
 Torah, study of, the essential life-goal; mundane work the conditional means to achieve the goal: 669
 Torah, success of, and success through, presupposes nothing material [ומצור דבש אשביעך]: 235
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Torah, whole of, nothing but God's limits (*די*) for every phase of human life: 294

Torah, we are to guard and use it according to God's will, but with no right to dispose of it: 431

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Torah, without, there is no culture (*אם אין תורה אין דרך ארץ*): 94

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tree, of knowledge of good and evil (*עץ הדעת טוב ורע*), challenge of honoring senses or God: 62

tree, of knowledge of good and evil, eating from causes death in banishment from Gan Eden: 64

tree, of knowledge of good and evil, eating from only made them "liable to death": 64

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VAYIKRA/LEVITICUS

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 God, influences leading Israel away from, four warnings against: 229
 God, intervention in human affairs to demonstrate His freewill as our God: 584-85
 God, Israel forgot, even while He was begetting it (before becoming an independent nation): 647
 God, Israel's knowledge of, based on whole people having direct sensory evidence: 71
 God, Israel's relationship with, not a private matter but internationally known: 545
 God, jealous (קנא) in the sense of demanding his rights of supremacy over nature and history: 62
 God, Jewish belief in, does not qualify one as a Jew if he turns his back on Torah's dictates: 195
 God, Jewish belief in, not mere belief in His existence, but also His rule over us: 195
 God, Jewish belief in, Oneness equal to kabbalat ol malchut shemayim (קבלת עול מלכות שמים): 195
 God, Jewish conception of, dependable, loving, and just, benevolently allied with humankind: 128
 God, Jewish conception of, sphere encompasses moral spiritual world of humankind: 315
 God, Jewish conception of, the One in whom one can have confidence (האל הנאמן): 128
 God, judgment of, determines fate of Israel: 652
 God, judgment of right and good, Sages interpret as our going beyond the letter of the law: 119
 God, judgment of that denies or punishes, only a manifestation of His love: 91
 God, justice of, compassionate mitigating of: 173
 God, keeping back from us (שב מאוריר), given our excesses (e.g., שפיכת דמים ע"ז, ערוה, קללת השם): 460
 God, kingdom of, no police or prisons and protected from outside attack: 444-45
 God, knowledge of, achieved by acknowledging His sole rule over *everything* in the universe: 91
 God, knowledge of, based on common observations condensed into one word (אחד): 89
 God, knowledge of, effect of to be happiness through fulfilling chukim and mishpatim: 73
 God, knowledge of, established by the Israelites experience in Egypt and the wilderness: 585
 God, knowledge of, Exodus from Egypt (יציאת מצרים) and Mattan Torah (מתן תורה) define Israel: 72
 God, knowledge of, has highest degree of certainty because of Israel's direct experience at Sinai: 234
 God, knowledge of, not deduced from history and nature, but on Israel's direct evidence of Exodus, etc.: 89
 God, knowledge of, rests not on hearing (שמיעה) but on seeing (ראיה) evidence of by the whole nation: 89
 God, knowledge of, rests on hearing (שמיעה) and seeing (ראיה) by our forbears at Sinai: 89
 God, knowledge of, rests on the certainty of direct evidence in the experience of the whole people: 71
 God, knowledge of, rests on evidence of whole assembled nation: 89
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 God, palpable, focusing support for us, when we're upright and faithful to duty: 681
 God, rejoicing before, when required: 536
 God, Law of, not altered by Him to accommodate the lapses of humankind: 170
 God, Laws of, state-administered mainly to protect life (דיני נפשות) and property (דיני ממון): 369-70
 God, Lawgiver at Sinai, directed His Word to each individual personally: 78
 God, limits set by for humankind's desires and tasks, only means to happiness: 73
 God, listened to Moses, on the strength of which he begged for the continued development of the people: 173
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 God, love of (אהבה), highest goal of all endeavors, which begets furthering His purposes (עבודה): 184
 God, love of, meaning taught by Rabbi Akiva's action to continue teaching Torah: 95
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 God, love of, requires getting near to Him by fulfilling His will: 95
 God, love of, showing itself as justice (יקוק pronounced as אלקים): 37
 God, love of, shown by striving only for aims on the paths set by God (ללכת בדרכיו): 604
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 God, love of with all one's heart (לב), teaches us to free our hearts and minds from illusions and passions: 97
 God, love of with all one's resources, teaches us the laws of justice, equity, and commandments: 97
 God, love of with all one's soul (נפש), teaches us laws that limit and sanctify our physicality: 97
 God, love of (בכל לבבך) with good and bad inclinations, the result of knowing the Oneness of God: 94
 God, loving completely, entails using all our inclinations, good and bad, to serve His will: 94-5
 God, loving completely, entails using all our physical and spiritual powers to fulfill His will: 95
 God, loving completely (ואהבת), with the whole of one's heart, soul, and fortune: 92
 God, loving in every (כל) condition of fortune, regardless of what he may allot to us: 96
 God, love of, to be shown by striving for aims in paths pointed out by God: 604
 God, loving with all one's fortune, requires renouncing gain that violates Torah: 96
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 God, mastermind of all creation: 664
 God, mastermind of all, decreed Eretz Yisrael for your development: 682
 God, mastermind of all, decreed withdrawal (השמד) of the occupants from Eretz Yisrael: 682
 God, masterminding everything by His will, the one actual and true "I am" (אני ה'): 584
 God, material representation of, denial of Him as unique, free-willed being: 58
 God, may no longer be called "his God" by a Jew using a false weight or measure: 521
 God, may not be worshipped in the manner of worshipping heathen gods: 230
 God, means of keeping connection to, only by faithfully fulfilling the commandments: 138
 God, merciful (רחום), love of a creator for his creation because it is his creation: 68
 God, mercy of, not shown directly, but brought about through a third party: 241
 God, mercy of (רחמים), from ר-ח-ם, the womb, love of a creator for His creation: 68
 God, mighty hand of (ידך החזקה), power that overthrows all opposing forces: 37
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 God, motive for defection from, greater moral freedom from limits of His laws: 645
 God, name of: 146
 God, name of, anything that bears, not to be destroyed: 202
 God, name of, every utterance proclaiming, one must reply with acknowledging words (Yoma 37a): 630
 God, name of, four letters: 146
 God, name of, fundamentally equivalent to His Torah: 209
 God, name of (יקוק), judging and denying, still solely the God of love: 37
 God, Name of, prohibition of erasing, even a single letter of it: 202
 God, name of, represented by His Torah, whereby He becomes present to us: 53
 God, name of, rests where His Torah abides: 53
 God, name of, שדי, the all-sufficing One Who fixes the measure, limit, and goal of all: 107
 God, names of, prefixes to (e.g., ל or ב) may be erased: 202
 God, names of, seven not to be erased, including attached suffixes (e.g., כם and ך): 202
 God, nearness to, can only be sought by devotion to the traditional laws given at Sinai: 208

God, nearness to, pinned strictly to the Sanctuary dedicated to the Torah: 212
 God, nearness to (קרבת אלקים), to be the greatest good for us, the “good” in itself: 92
 God, no sin of Israel escapes His punishing attention and following misfortune: 616
 God, none comparable to this One when we are Jeshurun, faithful to duty: 681
 God, not indifferent to how human beings live on earth, what they think and do or fail to think and do: 176
 God, nothing consecrated to Him may be destroyed, including the Temple, Altar, or wood for offerings: 202
 God, nothing has existence based on itself alone apart from Him: 71
 God, obedience to, complete readiness for, expressed by אדוני (“my Master”): 37
 God, obedience to, creates and finds courage and confidence to accomplish anything: 166
 God, obedience to, sole calling in time of peace, sufficient to defeat enemies in war: 7
 God, obedience to the commands of, based on fundamental feeling of trust in God and His guidance: 139
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 God, *one* great act of, establishment of Israel as the People of the Torah of God, via multiple events: 181
 God, One in Nature and history, awakens nature in spring and frees Israel from slavery: 285
 God, One Only, complete resignation to by humankind, makes us harmonious with what occurs in life: 93
 God, One Unique One, reality of, brought to absolute conviction by direct experience of Sinai: 234
 God, Oneness of: 195
 God, Oneness of, complete subordination to, symbol of “binding duty” on our hands and forehead: 103
 God, Oneness of, created, binds, and guides all contrasting phenomena in creation: 90
 God, Oneness of, dispenser of seemingly contrary qualities of love and justice: 88
 God, Oneness of (אחדות), basis of Am Yisrael’s דבקות בהי דבקות אהבת הי דבקות: 5
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 God, Oneness of (אחדות) denial of ancient and modern polytheistic ideas: 90
 God, Oneness of, farthest reaching result of the consciousness of, to love God: 94
 God, Oneness of, realization of treasured-people (עם סגולה) mission the direct result of consciousness of: 352
 God, Oneness of, unifies lives of humankind, sharing a common mission: 93
 God, Oneness of, unites body and soul into whole human being: 93
 God, only deity that is near to humankind, all others are illusory and far off from humankind: 48
 God, only values the true human value of humankind, not their descent, intellect, or position: 177
 God, owner of all [creation], imposing the rights of His supremacy on everybody and everything: 62
 God, owner of all property, basis for worker’s eating owner’s produce: 470-71
 God, People of, character expressed in its highest light by care of strangers, orphans, and widows: 305
 God, permanent place of, not chosen until worthy leader (David) found for the national Torah mission: 211
 God, place of, chosen-ness as bearer of His name: 202-3
 God, place to bear the Name of, to be the highest center-point of your lives in unity around Torah: 202
 God, plastic representation of, leads to denial of God as uniquely free-willed and supernatural: 58
 God, pledge of allegiance to in blessing (ברכה), for both good fortune and misfortune: 93
 God, polytheistic defection from, places one’s life and glorification of oneself at His side: 44
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 God, Power of, called on in an oath, shows ruin (האליה) of one who swears falsely: 592
 God, presence in the Temple, critical for Torah mission, not protection from external threats: 210
 God, Presence of, announced by the otherwise natural rainfall during the Lawgiving at Sinai: 683
 God, Presence of, in the military camp, depends on our *internal* strength and bravery: 461
 God, Presence of, manifestation ensured only by dutiful devotion to His will: 120
 God, presence of, rejected by dishonesty in weights and measures: 520
 God, prohibition against erasing name of: 202
 God, proofs (מסות) of all phases of His power showing means of His Presence and Allmight: 134
 god, protective, representation of (מסכה), implicitly doubts the extent of the One God’s power: 554-5

God, Providence of, rules beyond Jewish circles, looking after the history of all nations: 25
 God, providential care of, includes rainfall, the mother's womb, and resurrection of the dead (Taanit 3a): 186
 God, proximity to the nation, depends on fulfilling the demands of the Mishkan's procedures: 208-9
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 God, purposes of, no nation or community or individual indispensable for carrying out: 157-8
 God, recognition of His Greatness, measured by devotion to His Will [Torah]: 316
 God, rejoices for our sake when we go to ruin for abandoning Torah: 578
 God, remains for us after everything else [we worshipped] has forsaken us: 656
 God, retribution of, against nations that oppose and hate His rule: 658
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 God, revealed under the four-lettered Name of the God of Love: 71
 God, reveals Himself in Israel's fate and life: 60
 God, revelation of at Sinai, allowed us to hear His words, but not to see Him: 53
 God, revelation of at Sinai, sound of words heard, but no form seen: 55
 God, revelation of, basis for life-path in His proximity, in material life of bodily senses: 70-1
 God, revelation of, whole people heard his voice, saw His fire on earth, heard His words out of the fire: 72
 God, Rule of, in nature and history, recognized above all before mattan Torah (מתן תורה): 316
 God, rule of the world by, advances in complete, perfect steps, unlike human progress: 632
 God, Ruling of, first factor in the provision of food for humankind: 139
 God, sanctification of, curses on Israel for abandoning Torah: 571-73
 God, sanctified by those near to Him (בקרבי אקדש), takes effect on the nation as it did on individuals: 158
 God, seeking atoning nearness to (קרבן), one may only go to a place chosen by God: 209
 God, seeking nearness to, tied strictly to the one Sanctuary dedicated to the Torah: 212
 God, seeking (דרש את ה'), with one's complete heart and soul in the midst of heathenism: 68
 God, seen on Horeb by the *souls* of the people, not by their senses: 58
 God, selfless devotion to (חסיד), proves itself first in an active life for the *community*: 668
 God, self-revelation, enabling Himself to be seen by humankind, only done once for Israel: 89
 God, sends troubles over Israel, but gives them the strength to live through them: 649
 God, similarity to the soul—God fills the world, the soul fills the body: 57
 God, similarity to the soul—God nourishes the world, the soul nourishes the body: 57
 God, similarity to the soul—God's throne is hidden, the soul is hidden: 57
 God, solicitude for the world of humankind, concentrated in His care for Eretz Yisrael: 183
 God, source of human destiny along with free-willed human deeds: 437
 God, spurning the Presence of by excesses (e.g., קללת השם, ערוה, שפיכת דמים, ע"ז, אבודא זרא 20b): 460
 God, spurning causes to be withdrawn from wherever we are (מסלקין השכינה): 460
 God, store of fear of (יראת ה'), the only thing He has in His treasury (I.L., tr.): 174
 God, subordination under, entails subjecting one's life to God to guarantee the truth of one's word: 117
 God, subordination under, entails submission in deed: 116
 God, supernatural Personality of, affirmed in the revelation of the Law at Sinai: 49
 God, supernatural, when faded from consciousness the likelihood of heathen depravity increases: 63
 God, swearing by the Name of, different understandings of by Rambam and Ramban: 117
 God, to always remain present for the people in His (read, My) commandments: 79
 God, to be kept constantly in mind, conscious that satisfying Him is via one's moral personality: 178
 God, to love (ואהבת), direct consequence of the oneness of God (הי אחד): 92
 God, "to walk in His ways" of dealing with the world—in benevolence and dependability: 193
 God, "to walk in His ways" of dealing with the world—in gentleness and forgiveness: 193
 God, "to walk in His ways" of dealing with the world—in pity, love, and patience: 193
 God, total of all knowledge known about, condensed into one word (אחד): 89

God, true conception of, obtained through Exodus (יציאת מצרים) and giving of Torah (מתן תורה): 74
 God, trust in, easier in circumstances of dark misfortune than in daily work [and ordinary life]: 292
 God, trust in, frees us from all other worries than the worry to do our duty: 139
 God, trust in, requires courage to accept vulnerability (eaglet on mother's wing): 640-41
 God, turning from towards heathenism, a root (שרש) bearing fruit in descendants: 590
 God, voice of at Sinai, His free-willed personal Word, only heard by those he intended: 83
 God, voice of at Sinai, raised above all connection with physical acoustic phenomenon: 83
 God, voice of, heard naturally by first human beings on earth in their original pure condition: 70
 God, Voice of, itself nothing beyond natural human capabilities: 70
 God, voice of on the blazing mount, with the people standing in the surrounding darkness: 83-4
 God, walking in His ways (ללכת בכל דרכיו), to associate with those who strengthen this purpose in us: 193
 God, walking in His ways (ללכת בכל דרכיו), to be like Him, dependable, gentle, and forgiving: 193
 God, walking in His ways (ללכת בכל דרכיו), to be like Him in pity, love, patience, and benevolence: 193
 God, way of His government, His punishing justice only another form of His everlasting love: 167
 God, Ways of (רגלך), means by which the nations are led to recognize their powerlessness: 665
 God, ways of, the exercise of justice (משפט) beneficial to all affected by his Ruling: 632
 God, weighing humankind before, not by what one has, but what one gives for Godly purposes: 311
 God, what's needed to know to acknowledge, given by the exodus from Egypt: 235
 God, will of, realized in the nation through mitzvot of individuals: 559
 God, will of, submission to (more important than all other human attributes): 176-77
 God, wish of, good feelings and well-being of humankind, shown by grant of freewill: 84
 God, withdrawing of protection, did not justify mishandling of Israel by the nations: 654
 God, word of, did not come directly to Moses for 38 years after sin of the spies: 28
 God, Word of, altering, drags Divine Instructions down to the level of human superficialities: 42
 God, Word of, *came to* (not *out of*) the whole nation in "wakeful consciousness," face to face: 355
 God, Word of, during 38 years did not come to Moses in direct immediate way: 28
 God, word of, Moses relation to, to be woman-like, i.e., purely passive, adding nothing of his own: 84
 God, word of, to be passed on by Moses using best of feminine attributes: 84
 God, Word of, to remain a "deep breath of pure air" drawn in every day (היום): 98
 God, Word of, way in which it comes to humankind varies (Num. 12:6-8): 29
 God, Word of, way it came to Moses changed after the sin of the spies: 28
 God, Words of, every day to be considered fresh, as if spoken "today" (היום): 195
 God, worthiness for proximity of, to fulfill not our own but His wishes [i.e., law]: 93
 God, writing the Name of (in ספרי תורה), must be as the One and Only One Who was revealed to Israel: 112
 gods, heathen, considered important because honored by previous inhabitants: 615
 gods, heathen, complete nullity and removal of all connected with them from the Jewish domain: 135-7
 gods, heathen, enemies of cheerfulness and undisturbed happiness: 205
 gods, heathen, godheads forces of nature manifested in the physical world: 315
 gods, heathen, honored by the inhabitants of the land, considered as belonging to the land: 615
 gods, heathen, no room in thought to be given to the whole conception of their existence: 136
 gods, heathen, not based on one fact from which the brain can form knowledge of actual existence: 234-5
 gods, heathen, prohibition of worshipping them in the special, official ways of their followers: 230
 gods, heathen, should not be tolerated in the Land of the Torah: 615
 gods, illusionary deities of death: 230
 gods, lack of proof of other: 196
 gods, others that you do not know (אשר לא ידעת), stress the difference of all the heathen gods: 234
 gods, worshipped in mountains and hills, they are to be destroyed, but not the mountains and hills: 201
 gods, worthless and objectionable, high value placed on by idolatrous peoples: 590

golden-calf, actual number of worshippers of, only 3,000 seduced: 670
 golden-calf, destruction of: 160
 golden-calf, role of Levites, no consideration for their own relatives: 669
 golden-calf, sin(s) of: 163
 good (טוב), doing, only to be done הישר בדרך, in a righteous way, never letting ends justify means: 120
 good (טוב), every positive purpose in accord with the will of God: 120
 good (טוב), only to be done הישר בדרך (in a righteous way), never having ends justify means: 120
 good (הטוב), doing, the right thing in the eyes of heaven must also consider the judgment of people: 228
 good-for-nothing (בליעל—lit., without a yoke, על בלי), unrestrained, insolent, without any future: 237
 good-fortune, goes to ruin if mezzuzot on our houses are empty symbols: 117
 goodness, immortality of, living on in descendants who inherit moral tendencies: 129
 goodness, in the eyes of heaven, also to find approval in the eyes of the people: 228
 goodness, leaving the path of, results in the curse of disquiet (מחמה) and self-reproach (מגערת): 566
 grasshoppers, kinds permitted to be eaten (cf. Chulin 139b): 249
 greatness, extensive and intensive, combined in the word אֱלֹהִים: 522
 ground, stage to realize moral free-willed activities: 421
 guard (שמר), keep or observe, staying away from everything detrimental to a thing: 49
 guarding (שמר), essence of, requires study, knowing, and carrying out: 546
 guidance, parental, real successful influence only apparent in years between 16 and 20 or 18 and 24: 22
 guilt, large or small, never expunged by mere momentary expression of repentance: 160
 hagidah (הגדה), Sanhedrin decisions as traditional (הלכה לאשה מסיני) facts of law: 328
 halakhah, historical factions supporting different versions of: 244
 hand, dedicated to God by bikurim: 204
 hand, even simply raising to strike another, one is already called רשע (Sanhedrin 85a and 85b): 505
 hand (יד), means רשות or possession, as in בידו תמצא תמצא, not merely power: 475
 hand, you shall cut off (וקצותה את כפה), taken literally if she is endangering life: 519
 hand, you shall cut off (וקצותה את כפה), to be made harmless by fine equal to humiliation (בושת): 519
 hand-washing, by public officials to express their hands are clean of wrongdoing: 402-03
 hand-washing, purpose of: 462
 hand, thou shalt cut off, figurative expression for paying monetary fine: 518
 hanging, after execution required in certain cases for a brief time: 420, 421
 hanging (תליה), bodies of criminals must be taken down and buried before sunset the same day: 420
 hanging (תליה), not to serve as a warning, but a supplementary mitzvah of stoning (סקילה): 421
 hanging (תליה), prohibition of allowing bodies of criminals to remain as a warning and deterrent: 420
 hanging (תליה), subsequent to execution, only for blasphemy (מגדף) and idolatry (ע"ז): 420
 hanging (תליה), when demanded after execution, body taken down immediately and buried: 421
 haorah (הוראה), Sanhedrin decision reached by hermeneutical rules: 328
 happiness, brought to us by developing and dedicating all our forces to God's goals: 174
 happiness (היית שמח), character trait, learned from Torah, ongoing (היה) despite circumstances: 308
 happiness, dependent on fulfilling Torah: 198
 happiness, first preliminary condition for all, ever-present listening to God's commandments: 184
 happiness, future, dependent on fulfilling Torah as first act after taking possession of Eretz Yisrael: 198
 happiness, future, depends on fulfilling the mitzvah that entails deep respect for motherhood: 434
 happiness, only means for humankind to achieve, through limits and tasks set by God: 73
 happiness, only to be found in married life (Yevamot 62b): 261
 happiness, source of, lies not in fields, barns, or wine presses, but in God and Torah: 307
 happiness, Torah study and mitzvot required for: 184

harlot, wage of (אתנן זונה), only prohibited to be used in the Sanctuary in its “original condition”: 466
 harvest, forgotten part of, belongs to the poor at God’s direction: 497
 harvest, gift to the poor (מתנות עניים), admonition of duty to care for them: 497
 harvest, God makes grow in our fields, first for ourselves but second for the needy (עניים): 497
 harvest, tzedakah (צדקה), requires leaving some of the field for the poor: 497
 Hasmoneans, Beit Din of, decreed sex with non-Jewess violated נדה and זונה, גיזה, שפחה: 126
 haven (הכף), from the root of חפה, a protective and enclosing surrounding: 673
 healing, all means to be used except idolatry, sexual immorality, and murder (Pesachim 25a): 452
 heart, circumcised (from מול), to make your heart “obedient to yourself and to your God”: 176
 heart, circumcising the foreskin of, doing away with intractability, mastering its feelings and desires: 176
 heart, circumcision of: 599
 heart, of hearts (לבב), innermost center of the human body, joining physical, spiritual, mental, and moral: 93
 heart, not to harden against the poor (לא תאמץ), literally “not be strong against your heart”: 269-70
 heart, upon [your] (על לב), referring to words, that they not only reach the mind but the heart too: 98
 heart, uprightness of (ישר לבב), innermost feelings directed solely to what is right: 156
 hearts, Jewish, left to their [assumed Torah-educated] natural bent are inclined to benevolence: 270
 heathen, functionaries of, divination by prohibited: 349
 heathenism, all traces of to be removed from the land: 202
 heathenism, attitudes to life, banned from the Jewish sphere: 352
 heathenism, cannot contribute in the slightest to the happiness of humankind: 138
 heathenism, considers existence only as the product of physical forces: 63
 heathenism, deifies physical powers that have no objective intelligence or subjective consciousness: 67
 heathenism, denies God’s role in humankind’s well-being, ascribing it to the land’s material forces: 64
 heathenism, entails forsaking God: 616
 heathenism, entails placing oneself under powers that are without any self-will: 67
 heathenism, eradicate traces of: 202
 heathenism, gods of, non-existent and imaginary (Jeremiah 10:15) in contrast to the One God: 61
 heathenism, honors in idols representations of forces of nature believed to rule the world: 67
 heathenism, last traces of its holy places and emblems to be eradicated from the people’s memory: 206
 heathenism, mainstay of immorality through loss of moral choice: 351
 heathenism, makes it a principle to disobey God’s laws to achieve happy salvation: 64
 heathenism, makes the blind lack of freedom one’s ideal, a demoralizing idolatry: 67
 heathenism, may not be copied but may be studied when necessary: 350
 heathenism, no trace of to be found in the home of a Jew: 137
 heathenism, praying to idols’ blind lack of freedom becomes the ideal for one’s own life: 67
 heathenism, praying to purely physical forces, places one’s fate under demoralizing blind necessity: 67
 heathenism, relegates life of the senses to the unconsecrated lower side of life, unlike Judaism: 205
 heathenism, represents physical forces to humankind by making images of them: 64
 heathenism, slightest connection to, drags us with it into its ban of nullity and destruction: 138
 heathenism, stages of related to denial of God in relation to the land (Eretz Yisrael): 64
 heathenism, strips humankind of their spiritual height, demoralizing them: 67
 heathenism, trace of found in a Jewish home, falls under the ban of destruction (חרם): 137
 heathenism, traces of worship, tradition, and superstitions to be eradicated from the land: 202
 heathenism, ultimately makes God the Obstructionist of the joys of life by His laws: 64
 heathenism, will cause God to “flash up” in the hearts of Israel: 68
 heaven, and earth as witnesses and guarantors of the covenant: 627
 heavens, enjoined by God to execute His will to rescue and heal Israel: 657
 heavens, executors of God’s ill will towards Israel: 657

heavenly-host, serving and prostrating before, אסור but doubtful it's a capital crime (חייב מיתה): 319
 heavens, moon and stars, can entice one into thinking they have powers of their own: 59-60
 Hebrews, taken out of Egypt to build up a new pure humanity, purified and united: 60
 heed, take to yourselves (השמרו לכם), that your "heart does not remain open" to seduction: 187
 heilek (portion—חלק), sum of all we possess in the world on which our state in the world depends: 61
 hekeish (היקש), comparison of first fruits (ביכורים) and second tithe (מעשר שני): 218
 help, demand or request for, refusing is equivalent to denying God and making money an idol: 273
 help, duty of rendering, to load an animal, mitigated if the animal's owner refuses to help: 431
 herds, and flocks, given by God also for the purpose of eating meat to satisfy one's desire (בשר תאווה): 223
 heritage, looked on by ירש from heir's point of view: 361
 heritage, looked on by נחל from the standpoint of one leaving it: 361
 heritage, national Jewish (מורשה), not the Land but the Torah, the Teaching: 666
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 high-places, use and prohibition of: 207-08
 Highest, absolute [God], expression of homage to, represented by שי: 107
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 history, Jewish, explains the connections between origins and mission to the world: 636
 history, Jewish national, acknowledgment of basic facts by first-fruits (ביכורים) and tithes (מעשר): 526
 history, of Israel, people performed well in suffering but not in good fortune: 644
 history, remembrance of, to understand links between origins and mission: 636
 history, teachings of, only attain their purpose for the nations through the Torah: 665-6
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 hitchanan (התחנן), gathering oneself internally before praying, to make oneself worthy in prayer: 37
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 holy-nation, connection of prohibition of certain foods to: 251-52
 holy-people, conditioned on keeping mitzvot: 561-62
 home, building of, to avoid endangering anyone: 435
 home, health of, foundation of national well-being: 432
 home, human, laws showing higher importance of: 435
 home, Jewish, locus of individual moral worth and weal or woe of nation: 360
 home, Jewish, place of all Torah mitzvahs (כל המצוה) as one in, same as place of idols in heathen home: 138
 home, moral spirituality to predominate, not "good eating and drinking": 419
 home, presence of God in, requires absence of any nakedness (ערות דבר): 461-62
 home, to be built with consideration of all contemporary and future humankind: 435
 homeless, foreigners without any rights in a state like Egypt, bitter consequences of: 534
 homes, public and private, dedicated to national mission expressed by mezzuzah: 109-11
 Hor, mountain ridge stretching from מסרה to קדש, according to Ramban: 171
 Horeb, place where God made a covenant with us: 77
 Horeb (חרב), whole district around Mount Sinai: 7

Horeb, Word of God *came to* (not *out of*) the whole nation in “wakeful consciousness,” face to face: 355
 horror (לצער), synonymous with זוע, to quiver or shiver: 568
 house, dedication of, a moral calling: 390
 house, ordinary, dedication of (חנכה), gives its activities higher consecration of moral calling: 390
 human-waste, not to pray in the presence of: 462
 human-waste to be covered over using small tool to dig in the earth: 460-61
 humankind, all of, benefit from those in Israel that sanctify themselves through Torah: 665
 humankind, arrogance of thinking one’s ideas are better than God’s commands is polytheism: 44
 humankind, changing fate is in accord with changing faithfulness: 45
 humankind, creative power of, illusion that it is the sole condition for its continued existence: 139
 humankind, demands of, not left to blind physical nature but to God’s direction of nature and history: 118
 humankind, distinguished from other animals by their capacity for moral intention [MKbS]: 94
 humankind, does not survive by “bread” (לחם) alone, from human intelligence applied to nature: 139
 humankind, dual nature of, animality combined with moral freewill: 462
 humankind, elevation towards God, based on holiness in the life of the senses: 252
 humankind, endeavors of, require both material and spiritual life of mitzvot: 642
 humankind, existence of, free gift of the creative Love of God: 632
 humankind, fate of, God gave evidence of His relationship to, unlike any Power of nature: 196
 humankind, fed [manna] by God in a way for which there was no prior human experience: 139
 humankind, future happiness of, effected by keeping the Divine Torah in their midst: 550
 humankind, happiness of, founded on devotion to carrying out God’s will as revealed in the Torah: 138
 humankind, happiness of, guaranteed to us individually and as a people solely by keeping the mitzvahs: 138
 humankind, happiness of, not contributed to in the slightest by heathenism/idolatry: 138
 humankind, highest quality of, selfless humility (ענוה): 463
 humankind, inclinations of (יצרים), none are good or bad except in regard to how they are used: 94
 humankind, moral redemption of, called God’s portion (כי חלק ה' עמו): 61
 humankind, moral spirituality of, denied to the highest degree by idolatry (ע"ז): 137
 humankind, moral worth would be buried in the absence of the evil inclination (יצא הרע): 94
 humankind, “nakedness” of, to be covered so our minds are directed to God and Torah: 462
 humankind, not to be robbed of supernatural invisible God by any idea of substantiality: 56
 humankind, occupy a position above the earth in fixing the land via our moral and spiritual calling: 192
 humankind, oneness of, not achieved without consciousness of the “Oneness” of God: 189
 humankind, only creatures with freewill and power to “bless” God by furthering His purposes: 145
 humankind, only to value existence based on being in proximity to God by doing His will: 95
 humankind, powers of observation, will, thought, and motion are to serve humanity and godliness: 251
 humankind, relationship to the land is that of the sky to the earth: 192
 humankind, revealed to (הגלות), faithfully to fulfill the Torah, whatever the future: 594
 humankind, sacredness of, fundamental condition of human happiness: 368
 humankind, setting opinions of as equal to God’s laws, same as general defection to polytheism: 43
 humankind, to keep certainty of the supernatural, invisible yet real and personal existence of God: 56
 humankind, truly moral, combine righteous innermost feelings (ישר לבב) and legal behavior (צדקה):
 humankind, weal and woe of, depends on fate God has destined and free-willed human deeds: 437
 human-life, guarding the sanctity of, basis for a nation’s happiness and prosperity: 396
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 huppah (חופה), used in regard to marriage of Israel and God, their renewed union (Zevachim 118b): 674
 husband, highest task of, to make “his” wife happy, for individual and national well-being: 481
 husband, newly married, free from all public services and duties for one year to make his wife happy: 481
 hypnotism, form of taking over the will of another: 351

I, different meanings of **אני** and **אנכי**, especially when spoken by God: 657

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idol, glorified by humankind (**ע"ז**), all engendered by this is contrary to God's will in the highest degree: 136

idol, image of, made to be worshipped as a god, possessed by an idolater, at once forbidden (**אסור**): 135

idol (**פסל**), made with the idea of its being a god, denying the One God: 555

idol, permitted for a Jew to possess if non-Jewish owner made it void with a chisel: 135

idol, worship of, not from genuine belief but as license for debauchery: 645-46

idol, worshipped, has no right to exist in a Jewish land: 135

idol, worshipped, must be destroyed as soon as it comes into a Jew's possession: 135

idolatry: 200

idolatry, acknowledgment of, equal to denial of the whole Torah: 195

idolatry, city enticed into, to be destroyed for all further human habitation: 236

idolatry (**ע"ז**), committed by entire community, may only be judged by court of 71: 321

idolatry (**ע"ז**), committed by individuals, court of 23 competent but only to order stoning (**סקילה**): 321

idolatry (**ע"ז**), communal, enticement must be by two inhabitants with civic influence (i.e., leaders): 237

idolatry (**ע"ז**), crime of leading a community into, seven questions to pinpoint place and time: 238-9

idolatry, defection into enticed by at least two leaders, considered a communal crime: 237

idolatry, defection to, the highest and most feared depravity: 133

idolatry, denial of, equal to acknowledgment of the whole Torah: 195

idolatry, enticing to, sin and punishment brought to the notice of the whole nation: 235-6

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idolatry (**ע"ז**), every attempt to gain possessions or purposes leading away from obeying God's will: 563

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idolatry (**ע"ז**), forbidden as a part of, if offerings similar to those in the Sanctuary of God (**בעין פנים**): 136

idolatry (**ע"ז**), forbidden as a part of, that which serves as ornamentation or glorification (**נוי**): 136

idolatry (**ע"ז**), forbidden as a part of, things that are used in the cults (**משמשי ע"ז**): 136

idolatry (**ע"ז**), "going" to do it (**וילך ויעבד**), an audacity that is the antithesis of the Jewish character: 319

idolatry, known by Israel to be empty, but idols worshipped to join sexual orgies (Sanhedrin 63b): 646

idolatry (**ע"ז**), led to by the slightest deviation, which in principle is already *avodah zarah*: 187

idolatry, nation as a whole to ensure bond with God not broken by any of its members practicing: 62

idolatry (**ע"ז**), of a Jew, idol is permanently irrevocable to another Jew (**אין לה בטילה עולמית**): 135

idolatry (**ע"ז**), place of execution for, outside the city but before its gates (**שעריך**): 321

idolatry [plurality of gods], denial of (**כפירת ע"ז**), identical with acknowledging the entire Torah: 195

idolatry, practiced by a majority of the community, executed with sword and their property destroyed: 237

idolatry, refusing to help the poor and making money one's idol, denying God: 273

idolatry (**ע"ז**), related practices of, forbidden (**אסור בהנאה**), including three categories specifically: 136

idolatry (**ע"ז**), road to, every deviation from the way of Torah: 196

idolatry, serving and prostrating before heavenly host, **אסור** but doubtful it's a capital crime (**חייב מיתה**): 319

idolatry (**ע"ז**), should seem completely irrational, since only God evidenced in relation to our fate: 196

idolatry (**ע"ז**), two categories of, worship of non-existent gods and heavenly bodies as if godly forces: 319-20

idolatry (**ע"ז**), when judged a crime of a communal nature: 237

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idols, non-entities to Israelites, but worshipped by them to satisfy their incestuous lusts (Sanhedrin 63b): 646

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 images, prohibition against making, especially critical after entry into the land of polytheists: 78
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 immorality, sexual, on a par in some respects with murder: 452
 immorality, should be no trace of for all time among the “sons of Israel” and the “daughters of Israel”: 465
 impurity (טומאה), laws of, banish the idea that humans are like animals and lack moral freedom: 462
 incense (קטורה), symbolic expression of complete sublimation to God: 671
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 inclination, evil (יצר הרע), without it our moral worth as humankind would be non-existent: 94
 inclinations, human, in themselves neither good nor bad—it depends on how we act upon them: 94
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 inequality, economic, to be ironed out in Israel by the effects of Torah: 274-5
 inequality, economic, Torah to cause society to compensate for: 274-75
 inequality, of mental gifts, not to lead to material inequality in Jewish state: 274
 influence, instructive and educative (מוסר), exerted by God on Israel from Egypt through the wilderness: 179
 inheritance, belonging to the firstborn (חלק בבורה), cannot be curtailed by the father: 412
 inheritance, division of between sons, Torah grants father wide scope of decision-making authority: 411
 inheritance, father’s authority to divide legacy limited to legal heirs: 412
 inheritance, firstborn for (בכור לנחלה), not the same as sanctified firstborn (): 413
 inheritance, laws of, circumvented by gift-giving: 415
 inheritance, people of (עם נחלה), to lead nations away from worship of nature: 60-1
 inheritance, people of (עם נחלה), to lead nations back to consciousness of God: 60-1
 inheritance, rights of, degree of illegitimacy of birth has no influence (with few exceptions): 411
 immorality, defined as sexual intercourse without kidushin (קידשין): 465
 inclinations, human, inherently not good or bad, depends if used within Godly limits: 94
 inspiration, Divine (רוח הקודש), leads to resurrection (תחיית המתים): 463
 instinct, animal, one-sided nature of, not capable of doing evil: 94
 instruct (למד), to accustom or habituate a person to a thing, to practice: 41
 intercourse, sexual, defined as immoral without kidushin (קידשין, i.e., the sanctity of marriage): 465
 intercourse, sexual, extra-marital does not establish consequences of kinship: 454
 intercourse, social, regulating requires the duty of saving the possessions of and helping others: 429
 intercourse, social, watched by God Who “Finger(s)” (בנגע-הצרעת) failure of brotherly love: 484
 interest (and usury—שביעית and רבית), prohibition of paying or accepting: 266
 interest, charging, not considered as anything wrong in itself: 467
 interest, forbidden to be given in any form: 466-67
 interest, forbidden to Jews because God considered the owner of all Jewish possessions: 467
 interest (נישך), literally biting, meaning “to break a piece off”: 466
 interest, may be paid to and taken from non-Jews: 467
 interest, prohibition had momentous consequences for the nation’s business and social life: 467
 interest, prohibition includes any advantage the lender gets from the borrower: 467
 interest, prohibition of, important for settlement in the land: 467
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 intermarriage, led by higher classes, caused Ezra to expel non-Jewish woman and children: 126
 intermarriage, violating נדה, זונה, גויה, שפחה, by the majority, will destroy the Jewish state: 126
 interpretation, rule of, two generalizations separated by enumeration of particulars (כלל ופרט וכלל): 260-1
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 ir metim (עיר מתם), that which is transient in a city, the living mortal people: 32
 Ishmael, Abraham's concern about, likely to worsen under Hagar's sole influence: 355
 Israel, acts of war-making to be limited to taking possession of one land given by God: 25
 Israel, allowed to become a people/nation without a land, then to inherit a developed land: 637
 Israel, although to remain small in number, to continue as a separate nation: 66
 Israel, all standing (נצבים) before God, upright and firm: 587
 Israel, anniversary of the hour of redemption, acknowledged by not eating chametz: 290
 Israel, appointed by giving of the Torah (מתן תורה) to be bearers of the Name (הי אלקינו): 577
 Israel, appointed guardian of the Torah, entails individual responsibility to the Rule of God: 552
 Israel, as God's portion, to have its spiritual and moral life formed by God: 637-38
 Israel, as light to the nations: 665
 Israel, as light to the nations, spiritual and moral life produces material abundance: 644
 Israel, as people of God, known internationally as: 545
 Israel, as Yeshurun, as yashar (ישר), on a straight path: 643-44
 Israel, at the ultimate end [of history?], will return to complete and unbroken obedience to God: 68
 Israel, attempt to destroy by King of Moab, reflected not feelings of individuals but nation as a whole: 457
 Israel, attitude towards taking the land, went from criminal cowardice to criminal conceit: 22
 Israel, became a nation through the Torah, receiving a land to realize that purpose: 45
 Israel, beginning of taking possession of the land, the taking of Sichon's land: 31
 Israel, belongs exclusively (סגולה) to God, so He has more exclusive right over us than over other nations: 127
 Israel, belongs to a higher class of human endeavors by learning and living (שמירה & עשיה) the Torah: 563
 Israel, birth of national calling, acknowledging redemption of dependence on God: 290
 Israel, bravery of, contrary to external appearances it was denied by God's truth: 155
 Israel, bravery of, played no great part in the downfall of the nations inhabiting the land: 154
 Israel, brought its spiritual, moral, and social culture, formed by God, into the land: 638
 Israel, called a great nation because God is near to it: 48
 Israel, called a great nation because it has just laws and social regulations: 48
 Israel, called great by the nations, since God brings it material prosperity and wise foreign policy: 48
 Israel, calling to be a people of God does not tolerate any apprentice of Peor in its midst: 45
 Israel, came to be a "Jezreel [זרע אל] of the Exile," the seed of God in its exile: 626
 Israel, camps of, all (including military) are to bear the stamp of a pure moral way of life: 461
 Israel, cannot withdraw itself from God's demands and purposes: 631-32
 Israel, chosen by God because of our nature and our relationship to our forefathers: 128
 Israel, chosen by God out of all the nations to serve His special purpose for humankind: 176
 Israel, chosen by God, should free itself from all stubbornness and self-will: 176
 Israel, citizens of, do not age prematurely but according to their age (כימיק דבאך): 681
 Israel, common obligation to Torah as one element binding the nation together: 551
 Israel, complete helplessness by enmity of nature and human power, from futility of rejecting God: 655-6
 Israel, conquered by Assyrians and Babylonians after forsaking Torah: 573-74
 Israel, considered as God's portion (חלק) when completely devoting itself to Him: 61
 Israel, could have taken possession of the land peacefully if the people had lived up to their calling: 9

Israel, designated in the world as “the people of God”: 545
 Israel, destiny and mission of, not dependent on any man, however great: 170-1
 Israel, disappearance of, would be taken as a triumph of pagan ideas over the Truths of Judaism: 651
 Israel, downfall of, result of Roman conquest predicted in Torah: 574
 Israel, downfall of, result of trusting fortifications rather than God: 575
 Israel, downfall of, world-historic sign (אֵיזֶר) showing God’s rule: 573
 Israel, during its stay at Horeb, was taught the whole law by Moses: 16
 Israel, duty of carrying out the Torah, absolute and fixed for all times and places: 55-6
 Israel, eternal life of, compared to resurrection of the dead: 621
 Israel, every member to be one of a “holy nation” (עַם קָדוֹשׁ), doing what is morally good to God: 546
 Israel, exile of, suffers dire troubles to prepare the world for its salvation: 572
 Israel, exile of, world-historic fact of God imposing duties on humankind and nations: 571
 Israel, existence as revelation/radiation (תְּהִלָּה) of God’s rule in nature and history: 546
 Israel, experienced God as near to humankind, in union as friend to friend: 128
 Israel, fate of, dependent [at times] on men who were not illuminated by monotheistic truth: 571
 Israel, fate of, judgment of God: 652
 Israel, following the Ark of the Covenant of the Torah, will overcome all earthly obstacles: 549
 Israel, forsaken and given up by the powers that form nations, it fell to God’s lot (נַחֲלָה): 639
 Israel, found a safe home on earth only through God: 682
 Israel, foundation of mission, Exodus from Egypt (יְצִיאַת מִצְרַיִם) and giving of Torah (מַתֵּן תּוֹרָה): 106
 Israel, foundations of national life, Exodus, Sinai revelation, and cities of refuge: 74
 Israel, freedom and independent possessions (יְרֻכָּם), holds them dedicated to God and Torah: 204
 Israel, fulfilling its calling to prove its loving devotion to God: 179
 Israel, future happiness of, depends only on faithfully carrying out God’s demands: 174
 Israel, future of, only saved by casting out women and children from intermarriage: 126
 Israel, future rooted in the Torah, has only to study (שְׁמִירָה) and keep (עֲשִׂיהָ) it: 47
 Israel, given name Yizrael (יִזְרְעֵאל) in exile because spreading seeds of God among the nations: 66
 Israel, giving itself entirely to fulfilling God’s will, will be raised above (עֲלִיּוֹן) the nations: 559
 Israel, God makes into a leading head for faithful devotion to duty, a model for the nations: 563
 Israel, God of, remaining such only so long as Israel is God’s people, fulfilling His will: 616
 Israel, God’s creation, giving Him exclusive rights, including His demands for your well-being: 635
 Israel, God’s holy nation, blessed when striving personally and nationally as God directs: 561
 Israel, God’s instructive and educative influence on (מִוְסֵר), from Egypt through the wilderness: 179
 Israel, God’s plan for, highest goal is every person uninjured and undisturbed by fellows: 402
 Israel, God’s punishing judgment on, uses a nation degenerated morally and politically: 653
 Israel, granted complete atonement (כַּפֻּרָה) by God after the calf-sin, starting afresh on its mission: 164
 Israel, greatness of in the eyes of the world, devotion to knowing and practicing God’s Law: 47
 Israel, guardian of God’s laws of morality on earth, “the Watchman”: 545
 Israel, had to buy water from the sons of Esau, even though it belongs to free nature by its character: 25
 Israel, handed over to its enemies by God, but not because of its enemies national powers: 652
 Israel, heavenly decrees it is doomed to endure: 649-50
 Israel, held together in the dispersion, spiritually united around its One God: 68
 Israel, historical existence and prosperity of, work of the miraculous power of God: 616
 Israel, history of, did not use riches and good fortune for mitzvah purposes: 644
 Israel, history of in exile, continuous revelation of living God in contrast to dead heathenism: 68
 Israel, history of, moral improvement did not keep pace with its material good fortune: 644
 Israel, history of, people performed well in suffering but not in good fortune: 644
 Israel, humankind’s sole trustee for the revelation of God, His rule, and His will: 70

Israel, if as a nation faithful to God in the Land, the blessing will always be there: 561
 Israel, imagined their words more than sufficient (דון) to conquer the land: 22
 Israel, immortality of the nation, leaders depart generation after generation: 587
 Israel, imposing spiritual greatness in the world's eyes because of its commitment to God's Law: 47
 Israel, increase in size of population, a blessing not militarily but as increase in moral spirituality: 88
 Israel, Jacob as name of, denotes human dignity with rights but without land: 638
 Israel, journey through the wilderness of Paran, established trust and confidence in God: 16-17
 Israel, knowing and practicing Torah, propagandizes establishing Kingdom of God on earth: 47
 Israel, knowledge of God based on the actual sensory experience of the whole people: 70
 Israel, laws of, not the means but the purpose of national existence: 45
 Israel, like a mass of uncounted stars, but each individual still an important "world on its own": 10
 Israel, lost if it places national prosperity above moral spiritual interests: 301
 Israel, lost its national status and exiled, still the People of God and Torah (עמו ועבריו): 654
 Israel, made into a nation before possession of the Land, by possession of the Torah: 551
 Israel, master of its own fate by measuring private and public life against Torah: 47
 Israel, may lose the Land, but duty to the Torah is the bond uniting the nation even without land: 551
 Israel, mission from the outset the moral spiritual salvation of all humankind: 550
 Israel, mission of, can never be lost since it's based on our ancestors' covenant (ברית): 69
 Israel, mission of, denied without counting a seven-fold work on itself towards right and morality: 301
 Israel, mission of, to be a lighthouse in the darkness of the world, guiding the nations to God: 572
 Israel, moment of political birth as a nation was a "night of Spring": 286
 Israel, moral character of, achieved by faithful lives lived by all individuals: 87-8
 Israel, multiplied as stars in the heaven, but each person important to God as an individual: 10
 Israel, must remain in an inimical world to avoid the opposite of its mission: 651
 Israel, must suffer and endure for the teaching and education of the nations: 651
 Israel, name given to it in exile, ירעאל, "the seed of God" [to be planted everywhere]: 66
 Israel, national collapse of, natural consequence of being left to itself [by God]: 616
 Israel, national historical appearance to be a revelation of God's ruling (תהלה): 546
 Israel, needed no armament to possess the land if the people had lived up to their calling: 9
 Israel, never to be absorbed into the nations and be considered entitled to completely equal rights: 579
 Israel, never to become like other peoples that serve wood and stone idols: 589
 Israel, never to lose completely its calling and mission: 620
 Israel, no other might besides God has power over it: 545
 Israel, no other purpose than to become the base for realization of the Torah: 7-8
 Israel, nominate for themselves as leaders men who know the laws and draw correct legal conclusions: 11
 Israel, not to become dependent on Egypt for any necessities not supplied by the land: 339
 Israel, not to see itself as a conquering nation: 25
 Israel, one destiny of, to become the "People of the Law, the Torah": 301
 Israel, one nation God has revealed Himself to: 70
 Israel, one task of, to pursue Right and Justice (צדק) unceasingly with all devotion: 314
 Israel, only nation in the world to whom God came out of His Invisibility: 70
 Israel, only nation that had laws before possessing a country: 45
 Israel, only nation and people who do not *believe* in God and His rule, but *know* it (by direct experience): 70
 Israel, path in history, accomplishments not as powerful nation but as people of God's law: 7
 Israel, political independence depends on our lack of independence towards God [MKbS]: 290
 Israel, population of, remained more or less stable in Diaspora, despite reputation for fecundity: 66
 Israel, progress of (אשרך ישראל), depends on living by the will of God: 683
 Israel, promised by God a part in world history for conscientiously keeping the Torah: 545-6

Israel, pronouncement of its destruction by God, to affect the conscious minds of Moses and the people: 173
 Israel, prostrated without hope or help, finds out that God is the source of life and healing: 657
 Israel, purposes of redemption from Egypt, building nation of love and justice under God: 405
 Israel, raised above the purely physical world by keeping all of the commandments: 559
 Israel, rapturous feeling of what the future holds after entry into the Land: 549
 Israel, reason for being chosen, mental and moral qualities, not numbers (size): 127-8
 Israel, reciprocal relationship with God, root of the most intimate love (אהבה): 178
 Israel, redeemed by God's "greatness," using His "Personality and Might" (ביר חזקה): 167
 Israel, redemption of, God showed himself to be your God and the God recognized by all peoples: 128
 Israel, redemption of, possible by destroying the calf, executing the guilty, self-judging consciousness: 160
 Israel, regardless of imperfections, final calling to be bearers and keepers of Torah throughout: 169
 Israel, regards itself as receiving God's special care because of its growth from family to nation: 178
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 Torah, authenticity of, guaranteed by nation under whose care evidence of it rests: 611
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 Torah, conscientiously to keep it present in our mind (שמירה): 76
 Torah, constituted of norms for moral and social behavior in משפטים and חקים: 76
 Torah, contains no secret metaphysical references beyond ordinary human intellect: 602
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 Torah, crowned letters of, teach that both statutes (משפטים) and ordinances (חקים) will win out: 111-12
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 Torah, defection from, never absolute, so destruction never absolute, God saving a remnant: 566
 Torah, defection from, result of the general abundance of all good things: 618
 Torah, defection from, shira (poem—שירה) a reminder for the people to return: 619-20
 Torah, designation of the idea of (דת) in God's universe, the cosmic conception: 664
 Torah, differences of opinion regarding, agreements to be based on its own decision-rules: 243
 Torah, differences of opinion regarding, arose after the fall of the State: 244
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 Torah, disobedience to, should have been prevented by mattan Torah (מתן תורה): 576-7
 Torah, divine origin of, affirmed by thousands of years of history: 596
 Torah, does not require a mind superhumanly enlightened to penetrate: 602
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 Torah, duty of carrying out, absolutely required in all times and places: 55-6
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 Torah, duty of keeping all personal obligations to: 188-9
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 Torah, duty of learning and teaching, to be fulfilled in all conditions of life, in all times and places: 101
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 Torah, duty to, affects each individual, accordingly the nation in its plurality: 87
 Torah, duty to by covenant and oath, incumbent on all Israel for all future generations: 586
 Torah, duty to teach (למור התורה) applies to every man in the nation: 5-6
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 Torah, every denial of the inviolability of, equivalent to general defection to polytheism: 43
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 Torah, every father to teach his children (ושנתם לבניך) its indivisibility and immutability: 6
 Torah, every step away from, a step towards idolatry (ע"ז): 195
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 Torah, faithful obedience to, itself a blessed progress, a step forward with our whole being: 195
 Torah, faithfulness or unfaithfulness to, determines *national* prosperity or adversity: 558
 Torah, faithfulness to, one's own welfare is assured by ensuring the welfare of others: 558
 Torah, final three verses, seal the Law of God brought through Moses as unalterable: 686
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 Torah, final verses written after Moses' death, eight opinions regarding this in Baba Batra 15a: 684
 Torah, first given orally to the people, before it was committed to writing: 623
 Torah, fixed and unalterable, given and fixed by God, waiting for those who will be faithful to it: 170
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 Torah, forgetting one word of what one has been taught, transgresses Divine prohibition: 52
 Torah, fulfilling tasks of, no greater enemy than becoming blasé: 98
 Torah, fulfillment of, does not produce brilliant powerful state, but the prosperity of every citizen: 269
 Torah, fulfillment of, only way to live a happy life in the present and perpetuate it for the future: 86
 Torah, general keeping of, everyone responsible to use his utmost powers: 558
 Torah, getting correct knowledge of (שמירה), "learning" to keep it and its demands in mind: 192
 Torah, given orally before committed to writing, except shira: 623
 Torah, God's absolute covenantal (ברית) condition for His connection with Israel: 55
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 Torah, happiness from, all Israel are guarantors for one another (כל ישראל ערבים זה לזה): 87
 Torah, happiness from keeping, individuals benefit only when all contemporaries keep it: 87
 Torah, happiness that blossoms from keeping, promised in full measure to the nation as a whole: 87
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 Torah, keepers of, the people themselves, not just their superiors: 550
 Torah, keeping all of mitzvot in, promise of most complete blessing: 600
 Torah, keeping of moral and social law in, blossoming of family and community life: 559
 Torah, keeping of, responsibility lies on the state and every individual Jew (Sanhedrin 43b): 594
 Torah, keeping laws of, sufficient for Israel to "conquer" the world: 10
 Torah, keeping of, the exclusive aim of our whole existence: 600
 Torah, knowledge of, spread among the people so any three simple honest men may judge civil cases: 12
 Torah, knowledge of, to be clear enough to give in turn strong, unwavering instruction in it: 99
 Torah, knowledge of, warning against losing any: 192
 Torah, knowledge of, without fear of God (יראת ה'): 175
 Torah, known orally by the people during the 40 years in the wilderness before given in writing: 623
 Torah, last eight verses of, must be read by one reader, not divided (יחיד קורא אותן): 685
 Torah, last eight verses of, written by Moses before his death at God's dictation: 685
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 Torah, learning of, potential positive consequences: 463
 Torah, learning of, sole means of keeping Israel faithful and ensuring recovery from every lapse: 622
 Torah, learning of, to be repeated again and again (שמר תשמרין), so as not to lose acquired knowledge: 192
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 Torah, memorial to, stones plastered upon entering the land: 547-8
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 Torah, moral spiritual regime of, does not go with the super-luxurious life of the senses: 618
 Torah, Moses wrote 13 copies of, for the tribes and one in the Ark, according to Devarim Rabbah: 611
 Torah, national Jewish heritage (as opposed to the land): 668
 Torah, no single word of it is indifferent to you, but each has a bearing on your life (מכם): 661
 Torah, not a word "empty of you": 661
 Torah, not even a prophet has to say one word for the perception of it (Baba Metzia 59b): 354
 Torah, not to be "adjusted" to accommodate particular times: 623
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 Torah, obedience to, itself a blessed progress, a step forward: 195
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 Torah, obligations to, brought us from complete dependency to independence: 121

Torah, obligations to, root of permanence of our well-being and truly living: 121
 Torah, observance of, ensures blessings in home and public life: 560
 Torah, observance in national life, rich material blessings accrue to the nation, but not to be aimed at: 130
 Torah, observance outside of Eretz Yisrael: 189
 Torah, offers us the alternatives of unhindered progress or becoming empty of self-substance: 194
 Torah, one may pay any price for learning it, but take no payment for teaching it (Bechorot 29a): 46
 Torah, only a gate for the “fear of God”—without which, having the gate is folly (I.L., tr.): 175
 Torah, only basis for consecrating and making important our will and accomplishments: 212
 Torah, opponents of (קמיו), prayer to God to break their power, to deter the haters (משנאיו): 672
 Torah, oral, argument for existence of, direct reference to commandments not in written Torah: 220
 Torah, oral, evidence of, Moses reported repetition of the Torah not in Devarim: 6
 Torah, oral, evidence of, Moses taught the whole nation verbally: 75
 Torah, oral, evidence of, teaching by Moses: 41
 Torah, oral, (תורה שבעל פה), Sanhedrin first possessors of the traditional explanation: 326
 Torah, ordered to be read every seven years before the national assembly for the Festival (Sukkot): 609
 Torah, passed on to children with conviction and certainty based on personal experience: 51
 Torah, paths of, form an ever-widening circle, overlapping and losing themselves one in the other: 130
 Torah, personal obligations to (חובת הגוף), duty of keeping all stressed in all circumstances: 188-9
 Torah, place of Sanctuary for, actual spot of Mount Moriah: 210
 Torah, placed in the Ark, used to check the accuracy of any later Sefer Torah: 611
 Torah, places before us the alternative of blessing and curse, which we create for ourselves: 194
 Torah, prohibition of adding to (לא תספו), not to add any law as *from* God: 43
 Torah, prohibition of forgetting, applies to giving oneself up indifferently to other ideas: 52
 Torah, prohibition of forgetting, does not apply to unavoidable weakness of memory: 52
 Torah, prohibition of subtracting from (לא תגרעו), not to abrogate the Divine nature of any of God’s laws: 43
 Torah, prophet speaking against: 231-2
 Torah, promise of happiness from keeping, only true when all pay conscientious tribute to it: 87
 Torah, proven by history to be of divine origin: 625-7
 Torah, reading every seven years publicly, not for people getting to know the law: 610
 Torah, realization of, exclusive Jewish national calling, permanently expressed in the Sanctuary: 147
 Torah, references to eating and being satisfied with life, always accompanied by warnings (הערה): 153
 Torah, rejuvenated Israel’s spirit and life during a history of enmity, scorn, and bitterness: 626
 Torah, relation of the written to the oral tradition, like notes from a lecture for reference: 623
 Torah, repetition of entirety before entry into the land, anticipated contact with polytheistic Canaanites: 3-4
 Torah, result of faithfully keeping, God recognizes one as a servitor and loves with prosperity: 131-2
 Torah, revelation of how we are to prove our love for God in our actions: 97
 Torah, revelation of, not theoretical but covenantal experience, binding Israel to duty: 77
 Torah, revelation of, not to be forgotten because of sensuality and selfishness: 49
 Torah, revelation of at Sinai, took place in the interests of humankind in general: 665
 Torah, revelation of, witnessing by nation, experience to be handed down to every generation: 49
 Torah, revelation to whole nation, to learn to fear God and teach children to fear God: 53
 Torah, righteous duty to keep as a mitzvah, as God’s command to the post of our lives: 123
 Torah, Sanctuary of the, chosen by God for sittings of the Supreme Court (בֵּית דִּין הַגָּדוֹל): 325-6
 Torah, Sanctuary of the, site of the הגדול, lay higher than all the dwelling places of Israel: 325
 Torah, sins against committed in secret, remain to God and His Government (לִהְיוֹת אֱלֹקֵינוּ): 595
 Torah, sole condition for Israel’s national life to be constituted on its own land: 41
 Torah, spirit of, power not for personal self-glory but to support, defend, and protect brother tribes: 668
 Torah, spoken word the medium by which it was implanted in the people: 41

Torah, stresses loyalty to itself against attacks by relatives and friends who reject it: 234
 Torah, study, blessings of: 149-50
 Torah, study by women: 189-90
 Torah, study of, does not require ignoring scientific knowledge: 100
 Torah, study of, first preliminary condition for all happiness, leading to listening to the commandments: 184
 Torah, study of, in three parts—Scripture (מקרא), Mishna (משנה), and Gemora (גמרא): 99
 Torah, study of, leads to careful attention (זהירות) [from the root ז-ה-ר, clarifying limitations]: 463
 Torah, study of, leads to careful attention (זהירות) [from the root ז-ה-ר, radiating a circle of light]: 463
 Torah, study of, leads to “moral vigor” or “quickenings” (זריזות) of one’s moral action: 463
 Torah, study of, not to be from the standpoint of scientific study: 99
 Torah, study of, tithe to Levites, precedes sanctifying of material life: 543
 Torah, studying (שמירה) and keeping (עשיה), basis of our wisdom (חכמה) and understanding (בינה): 47
 Torah, supernatural insight not needed to understand (“not in the heavens”): 354
 Torah, taken out via tefillin (תפלין) when it’s necessary for the people to leave Eretz Yisrael: 189
 Torah, taking the place of violence and force, joy and the Presence of God enters into Israel: 549
 Torah, taught first in sharp, concise sentences, and then by conversing and debating on it: 99
 Torah, teachers of, need only to teach and serve, leaving their protection and support to God: 672
 Torah, teaching of, always finds active opponents and haters (קמים): 672
 Torah, teaching of by Moses, literally Talmud (תלמוד), which is Mosaic Law: 41
 Torah, teaching of, grandson to learn from both father and grandfather, they being like Moses for him: 52
 Torah, teaching of, may only be done as duty and not for compensation: 46
 Torah, teaching of, must be preceded by explaining the reason for our obligation to observe it: 121
 Torah, teaching of, not to be compromised by so-called “necessary conditions” of the time: 99
 Torah, teaching of, not to be compromised by subjective experience: 99
 Torah, teaching of, payment for related tasks not precluded: 46
 Torah, teaching of, payment permitted when sole occupation: 46
 Torah, teaching of (לדבר בם), to make it the basis of thought and speech, outlook on life and judgment: 190
 Torah, teaching one’s son considered as one had taught the sons of every generation (Kiddushin 30a): 51
 Torah, teaching to one’s children, brings into consciousness its authenticity back to Sinai: 51
 Torah, teachings and actions of, do not refer to some far away place and time, but here and now: 602
 Torah, teachings and actions of, not supernatural or in the heavens: 602
 Torah, teachings of (תורות), make our hearts and minds free from illusions and passions: 97
 Torah, teachings of, to form the real subjects of our mental occupation: 99
 Torah, threatened annihilation of, one must let himself be killed rather than transgress its laws: 96
 Torah, three stages of fulfilling—hearing it, studying and guarding it, and fulfilling it: 131
 Torah, to become the knowledge, not the belief, of one’s children: 51
 Torah, to be handed down by each generation as if personally received at Sinai: 51
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